

# THE American Missionary.

"TO THE POOR THE GOSPEL IS PREACHED."

JUNE, 1875.

## CONTENTS

### EDITORIAL.

FINANCES — OUR ATLANTA CONFERENCE.....	121
THE ATLANTA CONFERENCE — Summary of Results.....	122
A NOBLE ENTERPRISE—LANDS FOR THE FREEDMAN—HIS TEMPTATION TO INTEMPERANCE.....	125
TEMPERANCE REFORM AMONG THE NEGROES—COLLECTIONS IN CALIFORNIA — PRINTING PRESS AND TYPE PLEDGED.....	126

### FREEDMEN.

ATLANTA CONFERENCE — Detailed Report.....	127
NOTICES OF THE CONFERENCE—From the Independent.....	131
Do. From the Christian Union.....	133
KY. BEREA.—EDUCATIONAL DESTITUTION IN KENTUCKY.....	134
GA. PUBLIC SCHOOLS.....	135
ALA. MONTGOMERY—WIDE-SPREAD REVIVAL INFLUENCES.....	135

MISS. TOUGALOO. — Harvest Day at Tougaloo.....	136
N. C. WILMINGTON. — Efforts of Scholars to Earn Money.....	136
CONG. CHURCHES IN SAVANNAH AND VICINITY.....	136
PRESBYTERIAN MISSIONS AMONG THE FREEDMEN.....	138

### CHINESE IN AMERICA.

SAN FRANCISCO. ACCESSIONS TO THE CHURCH.....	139
--	-----

### COMMUNICATION.

FAITH AND NOT IN VAIN.....	139
----------------------------	-----

### POETRY.

PASSING BY.....	140
-----------------	-----

### FAMILY CIRCLE.

ALLAN'S LITTLE SERMON—No MORE I.	141
A GOOD SIGN.....	142
RECEIPTS.....	142

For notices in regard to this publication, the Constitution of the Association, the form of Application, Legacies, etc., see the 2d, 3d, and 4th pages of this cover.

### NEW YORK:

PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION,  
ROOMS, 56 READE ST.

Price, 50 Cents a year, in advance.

# American Missionary Association,

56 Reade Street, N. Y.

## PRESIDENT.

## VICE-PRESIDENTS.

Hon. F. D. PARISH, Ohio.	Rev. EDWARD L. CLARK, N. Y.
Rev. JONATHAN BLANCHARD, Ill.	Rev. G. F. MAGOUN, D. D., Iowa.
Hon. E. D. HOLTON, Wis.	Col. C. G. HAMMOND, Ill.
Hon. WILLIAM CLAFLIN, Mass.	EDWARD SPAULDING, M. D., N. H.
Rev. STEPHEN THURSTON, D. D., Me.	Rev. GEORGE B. BACON, D. D., N. J.
Rev. SAMUEL HARRIS, D. D., Ct.	DAVID RIPLEY, Esq., N. J.
Rev. SILAS MCKEEN, D. D., Vt.	Rev. WM. M. BARBOUR, D. D. Me.
WM. C. CHAPIN, Esq. R. I.	Hon. HENRY WILSON, Mass.
Rev. W. T. EUSTIS, Mass.	Rev. W. L. GAGE, Ct.
Hon. A. C. BARSTOW, R. I.	A. S. HATCH, Esq., N. Y.
Rev. THATCHER THAYER, D. D., R. I.	Rev. J. R. FAIRCHILD, D. D. Ohio.
Rev. RAY PALMER, D. D., N. Y.	Rev. H. A. STIMSON, Minn.
Rev. J. M. STURTEVANT, D. D., Ill.	Rev. J. W. STRONG, D. D. Minn.
Rev. W. W. PATTON, D. D., Ill.	Rev. GEORGE THACHER, LL. D., Iowa.
Hon. SEYMOUR STRAIGHT, La.	Rev. A. L. STONE, D. D., California.
Rev. D. M. GRAHAM, D. D., Mich.	Rev. G. H. ATKINSON, D. D., Oregon.
HORACE HALLOCK, Esq., Mich.	Rev. J. E. RANKIN, D. D., D. C.
Gen. C. B. FISK, Mo.	Rev. A. L. CHAPIN, D. D., Wis.
Rev. CYRUS W. WALLACE, D. D., N. H.	S. D. SMITH, Esq., Mass.
Rev. EDWARD HAWES, Ct.	Hon. E. P. SMITH, D. C.
DOUGLAS PUTNAM, Esq., Ohio.	Rev. H. M. PARSONS, Mass.
Hon. THADDEUS FAIRBANKS, Vt.	PETER SMITH, Esq. "
Hon. E. S. TOBEY, Mass.	Dea. JOHN WHITING, "
SAMUEL D. PORTER, Esq., N. Y.	Rev. WM. PATTON, D. D., Ct.
Rev. M. M. G. DANA, Ct.	Hon. J. B. GRINNELL, Iowa.
Rev. H. W. BEECHER, N. Y.	

## CORRESPONDING SECRETARIES.

Rev. GEORGE WHIPPLE, }  
Rev. M. E. STRIEBY. } 56 Reade Street, N. Y.

## FIELD SECRETARY

Rev. E. M. CRAVATH, 56 Reade Street, N. Y.

## DISTRICT SECRETARIES.

Rev. C. L. WOODWORTH, *Boston.*  
Rev. G. D. PIKE, *New York.*  
Rev. JAS. POWELL, *Chicago, Ill.*

EDGAR KETCHUM, Esq., *Treasurer, N. Y.*  
WM. E. WHITING, *Assistant Treasurer, N. Y.*  
Rev. HENRY BELDEN, *Recording Secretary.*

## EXECUTIVE COMMITTEE.

ALONZO S. BALL,	WM. B. BROWN,	S. S. JOCELYN,
A. S. BARNES,	WASHINGTON GLADDEN,	ANDREW LESTER,
J. B. BEADLE,	S. B. HALLIDAY,	THOMAS RITTER,
EDWARD BEECHER,	SAM'L HOLMES,	H. M. STORRS,
HENRY BELDEN,	O. O. HOWARD,	G. B. WILCOX.
J. O. BENNETT,		

## COMMUNICATIONS

relating to the business of the Association may be addressed to either of the Secretaries as above.

## DONATIONS AND SUBSCRIPTIONS

may be sent to W. E. Whiting, 56 Reade Street, New York, or when more convenient, to either of the branch offices as indicated on the fourth page of the cover. Drafts or checks sent to Mr. Whiting should be made payable to his order as *Assistant Treasurer.*

A payment of thirty dollars at one time constitutes a Life Member.

Correspondents are specially requested to place at the head of each letter the name of their Post Office, and the County and State in which it is located.



# American Missionary

VOL. XIX.

JUNE, 1875.

NO. 6.

## AMERICAN MISSIONARY ASSOCIATION

### FINANCES.

The friends of the American Missionary Association who watch closely its affairs will be interested in the following figures and facts:

Its total income from all sources, at home and abroad, for the year ending May 1, 1875, is \$69,256 *less* than for the year preceeding, but this is explained by the difference in the receipts of the Jubilee Singers and the remittances from abroad in the two years. The receipts from the *churches and legacies* in the year ending May 1, 1875, are \$20,574 *greater* than those of the previous year, but the receipts from the *churches* alone are \$6,993 *less*.

Towards the close of the year 1874 our current receipts became so small that the Executive Committee were constrained to make special appeals by letter and through the press. For the four months from January 1st (when these appeals began to reach our friends) the receipts from the churches and legacies have been \$11,818 *more* than for the corresponding months of 1874. This is gratifying, but as we stated in the January number of the "Missionary" that we should need from these sources alone \$20,500 per month (or \$82,000 for four months) and as these receipts have only aggregated \$58,878 in the four months, there still remains a deficit for that period of \$23,122.

We thank the friends of the colored race, for the increased help given us in the last four months, and yet we must invoke them to consider the urgent wants of the perishing people for whom we are laboring. If the constituents of the Association could have heard, as its Secretaries did, the touching facts detailed at the recent Conference at Atlanta, in regard to the great needs of the colored people of the South, they would have been convinced that the work was neither transitory nor unnecessary but that the call was more urgent than ever. But as our friends could not hear, we hope they will read; and hence we present as full a report of that Conference as our space will permit.

### OUR ATLANTA CONFERENCE.

The Secretaries of the AMERICAN MISSIONARY ASSOCIATION invited a number of its most experienced missionaries and teachers to meet them in conference at Atlanta, Ga. The meeting convened April 20th and continued two days. Its object was to gather from these workers the information which their experience and observation had given them, on four general topics, namely: (1) The attitude of

the white people of the South towards the education of the blacks. (2) The condition and prospects of the blacks as to culture and improvement. (3) The results of experience as to the best methods of promoting the educational work. (4) The same as to church work.

These topics had been previously furnished to those invited to the Conference and they came prepared. The facts and opinions elicited are believed to be of peculiar value. They are not the views of newspaper reporters, caught up on a hasty trip, to sustain a political purpose; nor of local, partizan politicians—radical or conservative: no one of these missionaries has ever held or sought an office in the South. They have resided there for periods varying from two to ten years and have come into daily intercourse with the people, especially the blacks. They are candid men, earnest Christian workers, having no theory to establish or personal ends to gain. Their experiences, on some points, varied in different localities, but there was great unanimity in the general results. Those we have endeavored to sketch below, and will give further details hereafter.

The officers of the Association feel that they have a more comprehensive view of the state of affairs in the South than ever before. They see that while temporary causes may suggest some present modification of methods, yet the wisdom of the general plans of the Association are only made more manifest—and above all that vastly much more in the same line must be done speedily on a vantage ground will be lost that cannot be recovered in many years.

---

#### THE ATLANTA CONFERENCE---SUMMARY OF RESULTS.

We will try to lay before our readers a sketch of the general results reached in the Conference of our workers in Atlanta—on the four general topics considered.

##### 1. —The attitude of the whites in the South in regard to the education of the negro.

There are few white people in the South who have, in any direct and practical sense, accepted our Northern view that the negroes should be educated just as white people are. Such an opinion is an exotic in the South, and will be a plant of slow growth.

There is a large body of Southerners, who from motives of policy, political economy or even-handed justice are ready to give the negro *some* education. Such are the members of legislatures, and other officials, who, in some of the States actually establish common schools; lay, collect and disburse taxes in their support, and who, in city, county and state, aid to some extent our institutions. It must also be recollected that these public men represent the constituents who elect and sustain them, and thus it appears that this class of people is quite numerous in the South. Some of the most far-seeing of these accept the situation frankly, and say that as the negro is free, he ought to be educated. Others wish him trained only to be a valuable laborer. But the instability of this sentiment for negro education is shown in the frequent gusts of popular sentiment which change or overturn the school systems, and in the unequal and inadequate appropriations made to colored schools.

The mass of the Southern people are undoubtedly indifferent, perhaps we ought to say hostile, to the education of the negro. They are not yet adjusted to the new position. They still feel that he ought to remain a serf—a mere laborer. They are poor, very poor, and find it hard to pay any taxes. Common schools were things unknown and impossible in the days of slavery, and the white



people have not reached the idea of paying taxes to support other people's children—especially negro children. The time is yet a long way off when common schools for the blacks will become universal and well sustained in the South, and still farther off when any adequate provision will be made by it for the higher education of the negro.

2. — The condition and prospects of the blacks as to culture and improvement.

It is confessed that the outlook is not encouraging; many of the negroes are making a noble and successful struggle against all their difficulties, without and within—but as a rule they are not acquiring homes and property—their enthusiasm for education is yielding to the chilling influence of their poverty—and their innate evil propensities, uncorrected by their sensational religion, are dragging them downwards. Numbers are becoming discouraged as to acquiring property, and no wonder, for many signs and means of good have failed them. At the close of the war, some of the negroes had considerable sums of bounty money—that is all gone. Northerners rushed into the South to make cotton or sugar, and gave employment to many hands; these Northerners have nearly all retired, wiser and sadder men. Many of the years of the negroes' hard toil, in planting and sowing, have been made fruitless from drought and flood; the cotton crop for the last few years has scarcely been remunerative; and last of all has come the failure of the Freedmen's Bank. The loss to individual depositors has been by no means the worst consequence of this failure; far more serious has been the loss of hope—of the stimulus to save—and the driving the negro back to the old reckless "hand to mouth" mode of life. Without aspiration—ambition, in its best sense, no man will strive. Of all men on earth the negro needs it most, and crushing it out of his soul is an almost irreparable injury.

A few of the missionaries present, from favored localities, spoke warmly of the sincere piety—the faith, patience and godly lives—of some of the members of the old colored churches, and avowed their willingness to fellowship those churches and to give and receive letters of dismission and commendation, but these bright touches of the pencil only rendered more gloomy and fearful, the very dark background which most of the workers were compelled to throw in. We never heard sadder representations; lying, stealing and licentiousness seem inveterately fastened upon these people by their centuries of bondage, and the license of liberty appears to add the vices of idleness and intemperance.

3.—The results of experience as to the best methods of promoting the educational work.

The experience of fourteen years establishes beyond contradiction the capacity of the negro to acquire knowledge as readily as the white man, and that, too, in the higher as well as lower ranges of study. It proves, also, with terrible clearness that he can never be made equal to his new position unless he is educated as the white man is. It shows, therefore, the wisdom of the general method of the A. M. A. in furnishing him with facilities for education of equal grade with those possessed by the whites.

It proves moreover that the large buildings erected by the Association in the South, and the enlarged courses of study it has established, have been among its most potent means of influence for good among both whites and blacks. The white people have been gratified with the erection of these substantial structures, and the examinations of the pupils within have given them altogether new views of the capacity of the negro for culture, and have drawn from them acknowledg-

ments of the fact, as creditable to their candor as to his mental ability. It is such schools that call forth appropriations from Southern legislatures and that open the Southern mind to the future possibilities of the colored race and of the duty due to them.

To the colored people themselves these large buildings and liberal courses of study signify far more than mere conveniences and facilities for education. They are beacon lights on the shore of their troubled sea, inspiring them with hope and energy to battle against the waves around them. The thought that *their* children can occupy such buildings, and pursue such studies as once were for the master's children only, will lift the parent above his indolence and nerve him to effort to send his child there; and the child when educated will go forth a master mind among his people, to guide and mould them.

These buildings, it should be remembered, were not erected by missionary contributions, but by government aid, by special donations, and by the songs of the Jubilee Singers.

Two causes suggest the propriety of temporarily concentrating our college classes into one or two institutions. The first of these is the extreme poverty of the colored people. Many a father who meant to educate his son is compelled to call him back from school to aid in the struggle to keep the family from starving, and many a young man who has set his heart on winning for himself the means of an education is driven from the school to the fields to earn a subsistence. The Freedmen's Bank too has been, in some cases, the Serbonian bog that swallowed up the savings hoarded by both parents and young men, to meet the cost of education. From these and other reasons the classes are thinned out and but few reach the goal of graduation. These can be combined in one or two colleges, with advantage to all concerned. Another cause is found in the great demand for colored teachers. It is true the pay is small and precarious, but it is usually as good as in other employments and the value of this service to the people is of transcendent importance. In nearly all our schools therefore we shall make the normal department a prominent feature. This will be so arranged as to meet the wants of the pupils in other respects, training them as far as time will permit, for business life, for public stations and for preaching the gospel. The favorable time we hope will one day come when, as in the West, a college can be sustained in each State.

#### 4.—The results of experience as to church work.

The great and sorrowful fact in regard to the mass of the colored churches in the South is their want of a practical morality. They do not need more preaching or worship or enthusiasm, but *an entirely new ideal of Christian character*; hence the value of schools, colleges and theological seminaries to instruct the intellect and awaken the conscience.

The best churches formed by the A. M. A. are the outgrowth of the schools. In them the *youth* are reached—the most hopeful class, and in them intelligence is found, *character* is formed, stability secured and a preparation made for future and extensive usefulness. The longer our missionaries remain in the South the more are they compelled to distrust the prevalent type of negro piety, and hence a growing caution as to the admission of members and the multiplication of churches. This is the only safe method, and in the end will conduce to a higher morality in all the colored churches and prepare the way for the planting of more that are intelligent and pure. The hearty approval of some of the intelligent white ministers is a guarantee of the wisdom of these careful measures.



But the efforts of our missionaries are no longer confined to the shelter of our schools. Mission churches are formed in many places and usually with satisfactory results. The planting of mission churches in the vicinity of Savannah, Ga. in localities where the colored people are securing homes, has proved a gratifying success, strengthening their desire to improve their homes and attracting others to the place for the same purpose and giving the new community the benefits of enlightened gospel influences. The efforts in the region around Talladega have yielded valuable fruits in the organization of churches, the building of houses that serve the double purpose of a school and a church, and of giving gospel ministrations through theological students who are much more enlightened than the average colored minister.

The Freedmen are so poor that mission churches among them are necessarily more expensive than at the West. This is the great drawback. If the means were furnished we could push forward along the whole line, organizing churches on a sound basis, and where no sectarian rivalry with other churches that preach a pure gospel would hinder our efforts. The expense is great, but alas what will this people do without a pure gospel?

---

A NOBLE ENTERPRISE—LANDS FOR THE FREEDMAN—  
HIS TEMPTATION TO INTEMPERANCE.

We had a call a few days since from an intelligent merchant of New Orleans, a Northerner by birth, but long a resident in that city. He is a warm friend of the colored people, and gives practical evidence of it by having purchased a large plantation in Mississippi which he has sold in parcels to them on favorable terms, and assists them still farther in the culture of their lands. He came to us to secure aid in sustaining a school and church among the families on the plantation. Such men are among the greatest benefactors of the Freedmen. We know of few ways in which wealthy men can better aid the colored people than by assisting and stimulating them to possess lands and homes of their own. But it requires men of peculiar talents and experience to succeed in such efforts. Mere enthusiasm or good intentions, or even plenty of money, will not suffice.

Equally important is it to sustain the school and the church on these plantations. It is, therefore, with great regret that, with our present meagre receipts, we shall be compelled utterly to refuse the aid this gentleman asks. We know him: he is a reliable man and his enterprise is most worthy of support. If any of our readers are moved to contribute the money for this end, we will most joyfully appropriate the specific grants to this purpose and furnish a missionary-teacher.

The facts elicited from this gentleman in a long conversation—in relation to the wrongs still practiced upon the blacks, the industry and thrift of some of them and the improvidence of others—were deeply interesting; but the point that impressed us most, as one that is less thought of than some others at the North, is the prevalence of drinking habits growing upon these people. They are not as yet confirmed drunkards, but the use of intoxicating liquors is almost universal among them. His statement was, that as a rule, colored men drank liquor, the industrious as well as the idle, the professors of religion not excepted. The thrifty order it in every bill of goods sent to New Orleans; they buy it when they go to the villages. The stores offer free drinks to all customers. The social nature of the negro tempts him to its use, and in this he is encouraged by the almost universal practice of the whites.

Whereunto will this grow? What fearful chains will this appetite wind around these men from whose limbs the fetters of slavery have so recently been knocked off! Slavery was a protection to them from intemperance. Shall liberty lead to drunkenness?

#### TEMPERANCE REFORM AMONG THE NEGROES.

Our friend and neighbor, Mr. J. N. Stearns, the efficient Secretary and Publishing Agent of the National Temperance Society, has recently been on a visit in the South. From one of his published letters we clip the following item as to the true method of temperance reform among the Freedmen.

We visited the Cold Water Temple of Atlanta, numbering several hundred children, and which has been in existence four or five years. A little girl of eight years leads the singing and plays the melodeon. The exercises, conducted by the children were most excellent. The Atlanta University, under the care of the American Missionary Association, and the Storrs School, both colored, and both of which we visited, have three temperance organizations connected with them. It is evident that to all who have had practical experience with the freedmen that if they are to be benefited by temperance organizations for years to come, it will be, as at present in church and school, by separate societies organized by themselves. We conversed with a number of intelligent negroes, as well as with many of their true friends, and on this subject there was but one opinion. The time has fully come when more active measures should be taken to promote temperance among these unfortunate people, just out of bondage, and now made a football by politicians, and their ballots bought with whiskey, as is the case in too many instances.

#### COLLECTIONS IN CALIFORNIA.

Rev. Mr. Pond of San Francisco, gives the gratifying information that the collections from the churches in California in aid of our work among the Chinese on the Pacific coast are fully up to the best expectations he had cherished respecting them. We rejoice in this fact, not merely because the funds are secured, but because it proves that our friends there, who necessarily know more of the value of that work than we do, are thus testifying to their appreciation of its importance.

We must guard our friends at the East against the hasty inference that these liberal collections do away with the necessity of farther aid from this side of the continent. As a matter of fact the sums raised there are only sufficient to keep our work in uncrippled motion, *with the additional aid* which Bro. Pond has so eloquently pleaded for in the last "Missionary." We commend that appeal again to our friends. The \$700 there asked for, are essential to an undiminished prosecution of the successful school and gospel work on that coast. From many sources do we have assurances of the need and success of the Christian labors among that peculiar people.

#### A PRINTING PRESS AND TYPE PLEDGED.

Rev. Mr. Powell sends us this sketch of a pleasant incident occurring in one of our liberal Chicago churches. Seldom has a printing establishment been so promptly provided for. Rev. Mr. Lord, our missionary-teacher in Emerson Institute, Mobile, is thus furnished with a valuable auxiliary.

Last night I spoke at the New England Church Missionary Concert. I made an appeal for a printing press for the school in Mobile, Ala. One man said, "put me down for \$75 for the press." Another, "put me down for the freight." Another, "put me down for the type," and so without saying any more than "I wish I were sufficiently rich to be able to send that press," it has been provided for, and I know Brother Lord's heart will be made glad when he hears of it.



# FREEDMEN.

---

## CONFERENCE IN ATLANTA.

---

### DETAILED REPORT,

from notes taken by

Rev. H. S. Bennett.

The notes taken by Rev. Mr. Bennett are quite full, and, as we go to press, are not all written out and sent to us. The details given below, are necessarily abridged, and relate only to the *first topic* considered in the Conference. Reports on the other points will be given hereafter as our space will permit.

**FIRST TOPIC:** "The present attitude of the Southern whites towards the education and culture of the colored people, the kind and degree of culture they would approve and the probability of their aid in the work."

Mr. A. J. Steele of Memphis, Tenn. said: This is a question upon which it is easy to misapprehend the exact state of things. It would do us no good to misrepresent the Southern people. Our survey is limited to the present and we have no right to go very far back, when our teachers were driven from the field in terror, and when our men were murdered. We must not let our feelings interfere with our judgment in arriving at a correct estimate of the attitude of the whites. In Memphis we have a good system of public schools. In the country we have indifferent schools. It is plain that the property holders do not favor schools in the city of Memphis. Test cases have been brought forward by the rich men. We have a good School Board but they are not backed by the property holders. The President of the School Board said that there was no doubt that the wealthy men were opposed to the public schools of the city. Hence the Board were obliged to work very carefully.

Question: Is the wealth of the city against colored schools or against schools in general? Answer: The rich people are against schools in general,

but the colored schools enter into the question as an important element. The people of the South are divided into three classes. 1. The wealthy property owners. 2. The very poor whom the rich overawe and control. 3. The rank and file of the confederate armies, who are inclined to be favorable to the cause of public schools.

Last summer, soon after the massacre in Gibson county, an indignation meeting was held in Memphis to protest against this great crime. In that meeting, Jefferson Davis, who represents the wealthy classes, spoke of his love for the colored people, how he had been brought up at the breast of a colored nurse, and had played with colored children. He said that the white people were willing to live peaceably with the negroes. As long as they *kept their proper place* they would get along. The civil rights bill shows the same thing. In a conversation with a Southern editor, who is willing to give friendly notices of our work, he told me that I knew nothing about the colored people. He thought they were capable of a certain amount of improvement but that they could not go very far, that their future was the same as that of the Indian, that they were hastening to destruction. He had no faith in the education of the race. In regard to the third class we have received words of encouragement for the colored people. They see that the work we are doing is the work which is needed. They give us good words and that is all. A great change has taken place in the tone of the Southern papers for political reasons. Before the Gibson county massacre they were rampant, but afterward they became very peaceable. When they get the control of the government, there will suddenly be another change.

Rev. H. S. Bennett of Nashville, said: in Davidson County, Tenn.,

the schools are in a very flourishing condition. No man dare lay his hands upon them. In the county there were more than a hundred schools in operation eight or ten months of the year. There was a very favorable sentiment on schools. It was feared that the Legislature which met in January would repeal the system but the pressure was so great that they did not touch it. The school fund amounts to about \$2,600,000 with an income of \$150,000. This is divided pro rata among the counties. The counties are required to raise ten cents on the hundred dollars to be distributed in the county where raised. They may also tax themselves for more if they desire. White and colored children are taught in separate schools under the "same general regulations as to management, usefulness and efficiency." In the city of Nashville, there is a very kindly feeling towards Fisk University. Jubilee Hall and Vanderbilt University are often spoken of together in the same sentence.

The people have no opposition whatever to the school. Throughout the state there is very little opposition to the education of the negro. It might exist but it did not find expression.

Prof. A. K. Spence, of Fisk University stated that on the whole there was a great change in public sentiment toward our work. His family physician often sat down in his parlor and talked about schools with him. He said that he knew no person in Nashville who was not in favor of our work, that our school was better than the city schools.

Mr. Geo. L. White of Fisk University said: We must remember the pit whence the white people have been digged. When the Jubilee Singers wanted to give a concert for the benefit of the Protestant Orphan Asylum, the President said "no, we must not put ourselves under any obligation to our for-

mer slaves." There is a bitter feeling among some of the white people yet, which must give way to time, education and the gospel.

Rev. E. B. Sellers of Chattanooga, Tenn. said that Chattanooga is nearly a Northern city, and is controlled by Northern men. The city schools are the pride of the place, and are kept up ten months in the year. The sentiments of the people are strongly in favor of them.

Mr. Thos. N. Chase, Atlanta, Ga., said: In the principal cities, and in some of the smaller places, there are public schools for the colored people. In this city there are four respectable buildings for the white people: but for the colored people the city authorities have neither erected nor purchased a single building. They have accepted the Storrs building, with its teachers, from us, and pay four other teachers appointed by the Methodists. Two years ago they hired an old church and divided it into four rooms, and put into them four Southern teachers. These teachers are not competent for their situations. There is a high school for the white children, but no provision is made for the higher training of the colored children. If they wish higher instruction they must come to us and pay for their tuition. The colored children form about one-third of the population. In the white schools there are fifty teachers and fourteen colored schools.

The whites in Georgia are not in favor of educating the colored people. Those who are in favor of common schools are not in favor of the higher education of the colored people. The common people are opposed to educating the colored people to any extent. A man who came to examine whether the tax should be taken off from our buildings, looked all around, first on the buildings, then on the grounds, and said with a sad countenance, "I am opposed to the whole business." The American Missionary Association schools are a



strong influence in favor of public schools generally.

Rev. W. A. L. Campbell, Macon, Ga., said: The most of the people of Macon are opposed not only to the education of the colored people, but also of the whites. They say the poor people have no right to have an education—that it is evident from their condition that God did not intend that they should be educated. There are some people, men of wealth—as Mayor Huff—who think that the people should be educated. White and colored schools are in operation in the city.

Rev. G. W. Walker, Atlanta University, said: In the County schools of the State, the school commissioners engage to pay so much, while the parents must pay enough more to make it up to one dollar per month. The whole of this is counted in the appropriation by the State. Gov. Smith, during the pendency of the civil rights bill, made a statement to John B. Gordon, that the white people were educating the colored people, that the colored people were receiving a great part of the white people's funds. The editor of the Republican paper answered this by saying that the schools were supported by the poll-tax of the white and colored people alike. At that time the colored people were two-fifths of the population of the State, but they received only one-fifth of the money, so that the facts are on the other side.\* The poll tax is rigidly enforced; voters must show their poll-tax certificates before they can vote. It is often so managed that the colored people cannot get their poll-tax certificates before election. There are two systems of schools—State and County. The County system differs in different counties. The State system derives its revenue from the poll-tax and tax on privileges. This

applies in nine-tenths of the Counties, and in poor Counties they raise the funds by direct taxation.

Rev. Mr. Southgate, Atlanta, Ga., said, that 5000 Northern men in Atlanta hardly recognized each other. They have brought down their capital to this city and have bowed down to lick the boots of this people. Dr. Harrison preached a sermon on civil rights. He took the ground that the colored people must be educated and prepared for citizenship. Some thought that the sermon was altogether too strong.

Prof. A. A. Safford, of Talladega, Ala., thought that much had been said, showing a state of things similar to what existed in Alabama. From all he could learn, the citizens of Talladega are decidedly in favor of our work. The interest on the part of the whites has been increasing from year to year and never more rapidly than during the past year. I am always well received among the business men of the town. The school system is very much like that in Georgia, and is supported by poll tax. As I came away, a gentleman accompanied me to the depot and wanted ten of our teachers to teach in his County. So I have calls for teachers from many quarters: our teachers are in great demand. There is a feeling still surviving of the old time, that the privileges of education belong only to the rich. The colored school is held in one of the churches, and in a better room than that in which the white school is held. The pastors of the city have united with us in ministerial work. Rev. Mr. Brown held a colored ministerial convention in which he was assisted heartily by the white ministers.

Bro. G. W. Andrews, of Montgomery, Ala., thought the white people were as a general thing opposed to the education of the blacks. There was provision for the education of the colored people, but the whites were not hearty in it.

\*In another column, under the head of "PUBLIC SCHOOLS OF GEORGIA," Mr. Walker furnishes more full statistics and facts on this subject.

He had met only one man who talked as Northern men talk on this subject. He said you can have no idea of the difference of the Southern people toward the education of the colored people. The celebrated Dr. Mussey, in a lecture before the Legislature said that when he remembered how happy the colored people had been and how miserable they were now, he wanted to make them happy again by putting the hoe in their hands.

Rev. H. E. Brown, Talladega, Ala., (who teaches the theological class in Talladega College and holds meetings in the vicinity, urging the people to erect cheap school-houses that serve also as churches,) thought there was a great change going on in the State. The people are now almost entirely in favor of our work. There is no question that there are a great many white men who would be glad to see the colored man educated. A gentleman, sixteen miles from town, sent for me. I explained to him our position frankly. He thought that something must be done for the colored people; so he gave notice of a meeting on his own plantation. He introduced me and stated the object of the meeting. He will give us a deed to a lot and some money and his influence in favor of the work. If we put up a little house and encourage the people to do away with their noise, we receive the favor of the white people. They do not lead but they will help a little. Talladega College has done much to bring about this state of things. The people saw that something was being done, and they accepted it. I do not think that we can rely upon any independent efforts from them.

Mr. Lord, of Mobile, Ala., said: We must distinguish between the three classes, the colored, the Northern and the Southern people. The prejudice of the Northern people against the blacks is artificial. The people in general have no interest in the education

of the blacks. The Southern people have always had the idea that the Yankees were of a sneaking disposition. One of them approached me with his hands in his pockets and said to me, "If you are like the rest of the Northern sneaks, who come down South, I do not want to have anything to do with you, but if you are a gentleman I would be glad of your acquaintance." I put my hands into my pockets and said in reply, "if you are like the other Southern sneaks whom I meet I do not want to have anything to do with you, but if you are a gentleman I should like to become acquainted with you." He is now one of my best friends.

We have been invited to the church of Dr. Burgett, who introduced me to the elders of the church. He had been very anxious to have us take his colored members and organize them into a Congregational church, because we had the men and the means and the spirit. His church were willing and would have given us land and raised from \$200 to \$400 for us. The project was defeated by one of their own number, and the colored people were organized into a Presbyterian church. Dr. Burgett lectured before our literary society in the presence of fifty or sixty white people. They were astonished at our work. One of the white men told me that none of the public schools were doing the work we were doing. Dr. Burgett said that people had spoken in the highest terms of our work.

Rev. G. S. Pope, Selma, Ala., said that in anticipation of this question he had gone to some Southern men, who, he thought were Christians, and would give him their candid views. One of them said, "The mass of the Southern whites are indifferent as to the education of the negroes, just as you will find with all people an indifference to the education of any class to which they themselves do not belong. There are some of the whites who do not believe



the negroes ought to be educated at all. Those I believe to be a small minority. There are some who want them educated (or rather are willing that they shall be educated) but are not willing to be taxed for this purpose. There are many who feel a deep and abiding interest in the education of these people. They are willing to support the common school system, but want it improved from its present inefficient management. Some of this class are prevented from giving any expression to their sympathy because of the present political status of the country. I do not believe contributions can be expected, outside of what is given through the school laws—except perhaps in individual cases. Our people are much poorer than the outside world imagines; we have no rich men among us. I believe the main reliance for sympathy or pecuniary help must come from intelligent Christians." A lawyer said on the subject of coöperation, "We have never known anything about coöperation ourselves." The colored work must be carried on by the people who are represented here to-day. We, as workers in Selma, have been well received in the Presbyterian churches, and I have been invited to make a statement of our work in their Sabbath School Association.

Rev. G. W. Andrews said, that in conversation with colored people they have told me that they have yet to find the first white person who has advised them to send their children to school. In the Christian Association the question came up as to doing something for the colored people, and profound silence prevailed for some time, till a young man arose and said, "We know that Scripture says 'he that knoweth to do his master's will and doeth it not shall be beaten with many stripes.' As for me I prefer the stripes."

Mr. Adams, of New Orleans, La., said that the case was very different in Lou-

isiana. The colored man is on top and does just as he pleases. He does not ask the white man whether he will favor the colored people or not. We have mixed schools. Perhaps the best colored schools in the South are in New Orleans. White and colored children go together. But the colored do not go to the high schools. That is what caused the trouble last year. The boys of the white schools repeatedly turned the colored children out. They tried to put them out of their grammar schools. General orders of the White League said that this must be stopped. The hardest things said against mixed schools were said by Republican papers. The white people of Louisiana are not hostile to the colored people. In the back settlements they are opposed to the free schools, but in the city the white people regard the education of the colored people as a fixed fact.

---

#### OTHER NOTICES OF THE CONFERENCE.

##### THE RELIGIOUS PRESS.

The *Independent* of May 6th devotes its leader and one of its "Editorial Notes" to the Conference.

We give an extract from the forcible and stirring editorial:

There has just been held in Atlanta, Ga., a convention of the missionaries and teachers working for the American Missionary Association. It was desired to get the opinion of these best informed men as to the true condition and needs of the Negroes over the South. There were representatives from nearly every portion of the South except Virginia, where, we are glad to say, the whites are laboring reasonably well for the elevation of their colored citizens. The laborers came from Tennessee, from South Carolina, from all the Gulf States, to tell what they had seen and what they felt to be the need of the hour. A correspondent writes: "For three nights and two days, of ten hours' session each day, did these missionaries pour forth their knowledge of this great, strange mission field. I could liken it

to nothing but a river deep, and broad and foul; with occasional sweet and clear tributaries emptied into it. They were all exhorted to tell the bottom truth of their experience and opinions as to the Southern situation; and hence the turbid stream. Every heart was full and overflowing with the burden of the great work to be done."

The testimony on these topics of such men cannot fail to have great weight. Stated in general terms and without reference to special plans of work, the following are some of their opinions: Ten years of freedom has only begun to break through at a few points into the terrible moral and intellectual darkness. Gross darkness and the lowest forms of vice and sin are well nigh universal. While a few, blessed with exotic missionary schools and churches, are rising in morals and general culture, the many, without these helps, taking advantage of the large liberty freedom brought, are going backward. Especially is this true in the Gulf States. The hardship of slavery drove the people to God, while the sweets of liberty allured them to indulgence. Having little assistance from any source, they became an easy prey to temptation. Their religion does not protect them. The doctrines of Christianity come to the heathen as something new and fresh, and for this reason have an immense added power to reform the life and reclaim the people. The novelty alone is startling. But among the freedmen we have no such help. The story of the Cross is an old story to them. The Cross and their vices have lived together in their thoughts and hearts for generations, and it is next to impossible to dislodge either. They practice their religion and their vices together, the one about as much as the other. If they had never heard of the wonderful doctrines of the Christian religion, these would be more a power than now to overthrow their inherited vices.

Does this picture, as drawn by the most competent and most sympathetic of all observers, seem black? It is very black, and were hopeless if we could not believe that the hearts of Christian people at the North will be opened to do vastly more than they now do to plant at the South a Christianity that shall include morality. We must treat the mass of Southern colored churches as hideous travesties of Christianity and overthrow and replace them. They

must be reformed from without, by planting true churches, whose chief test shall be obedience to the Ten Commandments. The conference at Atlanta agreed that the Negro does not need college education;\* but that the work of the valued institutions at the South must for a long time to come be mainly that of fitting common-school teachers and giving theological instruction. This is wise, and about all that most of our missionary associations can yet attempt. But, if our Northern churches, which are now doing some good work for the Negro, began to apprehend the needs of the South, they would not only teach but preach to the ignorant masses. They would commission their hundreds of laborers all over the South to start in every large town a church of Christian purity and honesty. We appeal to the Congregationalists, who are now doing more than any other religious body for the elevation of the Negro; to the Methodists, who almost equal them in the extent and zeal of their labors; to the Presbyterians, the Baptists, the Episcopalians, who are all doing far too little; that for the safety of their native land, for the honor of that religion which is disgraced by being allied with coarse crime, for the sake of a race whose vices and degradation we have brought upon them, they awake to this most pressing of all calls upon our Christian sympathies and labors. Will not our religious papers, of various denominations, persistently press home upon their readers the crying needs of an emancipated and barbarous race?

None the less true and important are the thoughtful words of the "Editorial Notes" in the Independent.

In another column we have spoken harshly, sadly, but not bitterly of the degraded moral and religious condition of the mass of the Southern Negroes. We have not there given the excuses for them. It did not lie in the province of that article. But there is great ground for charity for them when we remember their history and the examples from which they have copied. We

\*This is a mistake. The language of the resolution passed by the Conference on this point is: "Resolved that the facts drawn from our experience and observation warrant the expression of the opinion that it would be wise to combine the college classes of our institutions in one or two central colleges, &c."



must not forget that this despised race bears in its blood and heart the ruin of two hundred years of slavery super-added to heathenism; and it is to be imagined that this ruin could be rebuilt in ten years of freedom, in the midst of great poverty and ignorance and shocking vices and cruel enemies, with almost no helping hand save a few missionaries, so few that there is not one in a thousand of the number needed? It takes generations to obliterate heathenism, and it will require generations more to wipe out the moral degradation of slavery. Help for them is not to come "by remanding them into slavery"—as a distinguished doctor of divinity lately said, in the presence of an *élite* city audience, that heartily applauded the suggestion; but in the development of their moral and intellectual nature up to the point of a reasonable self-control. Our missionary work in the South should be multiplied a thousand fold, and the ripe results of it gathered into churches under an educated and pure ministry. We believe that this, and not vulgar political remedies, necessary as those may be, is the only hope of the Negro, and we may add the greatest need of the nation, whose future history will be dark, indeed, unless the barbarisms of the South, white and black, can be ameliorated.

---

#### THE CONFERENCE OF A. M. A. WORKERS AT ATLANTA, GA.

Prof. Spence, of Fisk University, furnishes a sketch of the Conference for the *Christian Union*. We are obliged to abridge it, retaining the following condensed and clear statements.

This meeting, beginning on the 20th and continuing through the 22d of April, was one of deep interest and much importance. Necessarily but a small part of its workers could leave their posts of duty even for so short a time, to say nothing of the expense involved in the long journeys that would have to be taken. A. M. A. missionaries within one or two hundred miles of each other consider themselves near neighbors and within speaking distance, so vast is the field in which this society is laboring. As it was, there were represented the following institutions of learning: Fisk University, Nashville, Tenn.; Atlanta University,

Atlanta, Ga.; Straight University, New Orleans, La.; Talladega College, Talladega, Ala.; Le Moyne Institute, Memphis, Tenn.; and Emerson Institute, Mobile, Ala.; and the churches at these places, as also those at Montgomery and Selma, Ala., Macon, Ga., and Chattanooga, Tenn.

But to the work of the meeting—for it was *work*, and no holiday occasion: Over ten hours a day were spent in the discussion of the great questions before them; in the course of which the following general facts were brought out.

There are many cases of warm personal sympathy for the work among the whites of the South. In some places especially a great change has occurred in public sentiment. The more intelligent and philanthropic advocate the education of the negro. States have established public schools, and in some cases have aided our normal schools. Still at any time the majority might turn against them, and these schools be dashed to the ground. Benevolent societies of the North must by no means withdraw from the field.

The condition of the colored people is in many respects deplorable. The vices inherited from slavery become more noticeable and hurtful in freedom. Their poverty and ignorance render them a prey to the whites when these are in the ascendancy and a most dangerous power when they themselves are in the majority. The result of all this is misrule and anarchy, by which the very life of the nation is threatened. The work of lifting up the negro is but just begun. People do not comprehend the vastness of the work. Friends wonder that it has not all been accomplished in a decade since the war; and enemies say: "It is as we told you, the experiment is a failure; the negro is worse off than he was in slavery." The truth lies between these extremes. All has been accomplished that could have been reasonably expected, and enough to prove that, given time and effort, success is sure.

In regard to the educational work a change of plan for the *present* was deemed desirable. The normal work in the preparation of teachers is grandly successful. For example, in the normal department of Fisk University, statistics of teaching done by its students have been collected. From these it is found that over one hundred students

teach annually about ten thousand pupils. Were the same statistics gathered in other institutions, similar facts would be brought to light. But the higher courses of study, including college, are thinly attended. The main cause of this is, not a lack of ability or of will on the part of the students, but their poverty. In consideration of this it was deemed best to concentrate the college work for the present in one or two central institutions, and make the others normal and theological institutes and schools in which to prepare for college. When the time shall come requiring more colleges these schools may then be made such.

In discussing the church work much emphasis was put upon the low standard of discipline, and the general ignorance and frequent immorality of the ministry of the existing churches. The planting of a new church with a higher standard of discipline and a purer and more intelligent ministry seemed very desirable. This new leaven would work itself into the old churches as it is already doing by means of the schools in which their youth are being educated.

The interrelation of the church and school work was seen to be close. The schools themselves should be, as they are to a good extent, very centers of religious power. Their teachers should be men and women consecrated to God. The conversion and religious instruction of the youth committed to their care should be the central idea. Such a missionary spirit should prevail in them as to make them missionary schools whose power should be felt in this land and in Africa. They should foster the churches, and the churches them. Still, as heretofore, they should be an example of a truly liberal Christianity, warmly in sympathy with the churches of all denominations, aiding and being aided by them.

— — —  
Educational Destitution in Kentucky—  
An Appeal.

BEREA, KENTUCKY, May 8th, 1875.

We wish to lay before the public the following facts: The special school law of the State for the colored population furnishes only fifty cents a year for each pupil. So that a district of fifty pupils receives but twenty-five dollars to maintain its school for the year.

In many of the districts the colored people are too poor to raise the additional money necessary to maintain a school for even three months. Ten years ago they were left among a hostile people, without houses or lands or education, poorly clad, with few churches and no school-houses and no experience in getting a living; with many widows and fatherless children whose protectors and providers died in the army; and many aged and infirm, worn out in the service of others. If any people ever needed or deserved missionary aid, these people do.

Many of the students of Berea College desire to teach during the long summer vacation, but cannot do it without compensation. If they do they must give up their own course of study. Many of the best teachers worked on farms and railroads last season, because the people who desired schools were not able to pay them.

In view of these facts, the Faculty of Berea College, at their last meeting, appointed the undersigned as a standing Committee of Appeal.

We, therefore, appeal to the wealthy and liberal of this State and to the benevolent at the North, to aid us in this most needed work. Every dollar received shall be economically appropriated, without expense, and a strict account rendered through the organ of the American Missionary Association and the American Citizen.

Should we receive more money than we can economically use for this object, we will turn it over immediately to the American Missionary Association, whose work at the South should have the confidence and liberal support of all good men.

Contributions for this object may be sent directly to us, or to the American Missionary Association.

E. H. FAIRCHILD,  
Pres. Berea College.

J. A. R. ROGERS,  
Prof. of Greek and Assistant Pastor.

H. S. FEE,  
Prin. High School at Camp Nelson.



## PUBLIC SCHOOLS OF GEORGIA.

The public school fund of Georgia for the year ending January 1st, 1875, was derived as follows :

From poll tax . . .	\$84,518.90
From tax on shows . . .	1,665.00
From $\frac{1}{2}$ rent of W. & A. R. R.	150,000.00
<b>Total</b>	<b>\$186,183 90</b>

Not a dollar was raised from tax on property.

The number of persons between six and eighteen years of age :

White, . . .	218,733
Colored, . . .	175,804

Number unable to read ;

White, . . .	26,552
Colored, . . .	79,692

Number of public schools reported :

White, . . .	2,223
Colored, . . .	699

Thus it appears that while nearly half those of school age, and three-fourths those who cannot read are colored, less than one-fourth of the schools reported are for colored people.

The colored schools had a larger enrollment of scholars than these figures would indicate, but the colored people often send their children for only a few days in the year, so that it is safe to go upon these figures.

It is due to the cities of Atlanta and Macon, to say that they make a much better report than this. In Atlanta, the number of colored children enrolled in the schools bears about the same ratio to the entire enrollment that the colored population bears to the entire population of school age; the only difference being that the whites have much better buildings and other facilities.

Macon does not do as well as Atlanta, the colored people being in excess of the whites, while their schools are much less in number and attendance.

G. W. W.

## ALABAMA.

*From Mrs. Andrews, Montgomery.*

Wide-spread Revival Influences—In-gathering.

A letter, last month, told you of a gracious visitation of the Spirit among us, long expected and prayed for, which promised an increased harvest of blessing. The 'hovering over' and the actual presence of the Spirit has been very marked in its extent, as the whole city has been moved. Like the rays from the light-house tower, the gospel truth seemed to spread in all directions from the point where the missionaries have been working until hearts miles away were reached. A very old lady, creeping with her cane up the back steps of our home one morning, said she had come to talk about her soul, that she had served Satan all her life, but had determined by the help of the good Lord to give him the balance of her days. Boys from ten to twelve years, from the day and Sabbath school, rose in the meetings to express their determination to serve the Lord 'while they were young,' and some of them, now within the fold of the church, are bright examples of Christian activity. At a certain point in our meetings there was promise of a general union effort of all the churches, afterward found impracticable, when it seemed that "Salvation would run down our streets like a river," so deep and general had the interest become. Neighborhood prayer-meetings and visitations made in the outskirts of the city by two theological students from Talladega who came to our aid with Rev. H. E. Brown of that place were characterized by unwonted solemnity and earnest seeking, resulting in a number of conversions.

We rejoice in the reception of thirty-three into our church, while many have joined various other churches in the city. The shower seems to be over, but there is left us the moistened atmos-

phere so conducive to steady growth, and we hope in the future to realize that true idea of all church life, a continual fruitage, the sheaf gathered daily, so that the "Where hast thou gleaned to-day?" shall meet with a direct response from the followers of our ever busy Master, who when too faint and weary to travel about sat on the well and talked.

### MISSISSIPPI.

*From Rev. L. A. Darling, Tougaloo.*

Harvest Day at Tougaloo.

Sunday, May 2d, will long be remembered with gratitude by those who participated with us in its joyous scenes. The morning dawned bright and clear, and was gladdened by the singing of birds in the beautiful grove by which we are surrounded. At our usual hour of service, an earnest discourse was listened to with marked attention, and the evening meeting gave evidence that the words of the speaker found a lodgment in the hearts of the hearers. Many expressed a determination to be more faithful laborers in the vineyard of the Lord. Sabbath school followed the morning service. This is always an interesting hour.

But it was the afternoon service which filled our hearts with joy; it was indeed a harvest season. We gathered in the fruits of months of patient and faithful labor. Thirteen of our students united with the church on profession of their faith. Four had joined our band a few weeks previous, and two of our converts united with their church at home. One more will join us at our next communion season. He was prepared to come with the others but thought best to wait until he returned home and then join his own people; but when he saw the others brought in and he left alone, his heart was sad and he expressed a desire to unite with us next

Sabbath. Thus twenty souls have been brought from "darkness to light" during these few months, and many more are just "outside the gate," "almost persuaded to become Christians."

Many Christians, too, who had become cold and indifferent, have felt the quickening influences of the Holy Spirit and have reconsecrated themselves to the Lord. The work is a quiet one; there is no undue excitement, but a calm and deliberate choice of the soul to turn from the paths of sin and seek the Saviour's face.

We feel the deepest gratitude to God for the success that has crowned our labors; and our hearts are encouraged to persevere in the glorious work of seeking the lost and leading them to the Saviour.

### NORTH CAROLINA.

*From Miss E. A. Warner, Wilmington.*

Efforts of scholars to earn money.

I said to my advance class, "I want to see if you cannot earn fifty cents each during vacation. How many will try?" All the hands went up. Monday morning after vacation, I asked how many had succeeded, and found a good number had earned from twenty-five cents to one dollar and twenty-five. Then they were anxious to know what I wanted of the money. I told them I did not want it, but wished them to buy for themselves Swinton's Language Lessons. They were highly delighted, thinking it one step higher up the hill of science.

*From the Congregationalist.*

### CONGREGATIONAL CHURCHES IN SAVANNAH AND VICINITY.

BY REV. H. F. HYDE, ROCKVILLE, CT.

The readers of the *Congregationalist*, some of them at least, will remember an account of an old church of our denomination at Medway, Liberty County,

Georgia, which appeared a few years ago in this paper, and that a colony emigrated in 1696 from Dorchester, Mass., to South Carolina, "to encourage the settlement of churches and the promotion of religion in the Southern plantations;" that in 1752 they moved on into Georgia, 280 whites, 536 blacks, purchasing nearly 32,000 acres of land in what was afterwards called Liberty County, because among these descendants of those old Puritans, first in all that region, flamed forth the spirit of determined resistance to British oppression: that there they founded, and for more than a hundred years maintained, the only Congregational church in the South, with one exception; that this church has made for itself, in many respects, a noble record; among other things raising up, and sending forth, 83 ministers, more than all the Presbyterian churches of the State.

Well, last Wednesday, April 9, a party of us, six in number, went down from Savannah to visit this historic region. Our party consisted of the Field Secretary of the A. M. A., the District Secretary for Vermont and New Hampshire, the missionary of the Association in Savannah, two ladies, and the writer of this. The perfection of the spring day, soft and sunny, the strange wild beauty of the way through which we passed, the unusual sights we observed, made it a day ever memorable to those of us to whom such scenes were unfamiliar.

We were not there for sight-seeing, however, but to participate in the exercises of laying the corner-stone of a new Congregational church building. I must mention, nevertheless, that we pushed on beyond our destination to visit for a half-hour the venerable old edifice, and its venerable graveyard. We found within, the minister of a colored Presbyterian church, which now worship there, teaching a group of negro children. Both he and his daughter

are apparently doing a faithful and fruitful work there, gathering a school of two or three hundred during the week, and a congregation of about the same number on Sundays.

The whites in the region of old Medway have almost all departed, and their plantations have come into the possession of their former slaves. These, in their ignorance of ecclesiastical distinctions, were quite easily won over to Presbyterianism by the somewhat wily method of a colored minister of that denomination. Some, however, of the better informed, demurred at this transference of themselves and the property which, by every right, belonged to Congregationalists alone. Not caring, however, to enter into long litigation, these, to the number of more than a hundred, have organized themselves into a church, have a pastor among them, and with the assistance of the American Missionary Association, are building a substantial church edifice, capable of seating five hundred.

The frame is already completed, and looks as if it were good for a hundred years, at least. The service of laying the corner-stone seemed to possess great interest to the colored people, both because of the novelty of the occasion, and because the house is theirs. They justly take great pride in the new building.

The exercises of the day consisted in excellent addresses by Brothers Cravath and Grout, and in reading of the Scriptures and prayer by the other brethren.

There is a very hopeful outlook for the church planted here. The colored people own the land on which they live, and will, therefore, be permanent residents. Many of them had a good religious training under their former masters, whose superior morality to the average slaveholder, in one respect, is indicated by the uniform blackness of the negroes, in noticeably strong con-



trast to the mixed freedmen I have seen in Savannah and vicinity. They have a desire to get on, to acquire information, to possess homes. They have a traditional love of Congregationalism and adaptedness to it, inherited, as it were, from the old Massachusetts Puritans. Yet they are all just beginning life for themselves; have their homes yet to pay for, and the strain of building, cheerfully borne, comes hard. I thought what a nice thing it would be, and how appropriate, for the churches around Boston, whence this country was settled, and whence its Congregationalism came, to send a bell, or aid to finish this building, from which we hope will go forth a leaven to leaven anew old Liberty County.

A word concerning the churches of our polity in this city and vicinity. There are five of them, with an aggregate membership of about three hundred. A new church building seating two hundred was recently dedicated at Belmont, four miles from here, and a brick chapel is to be erected in Savannah this summer. The churches whose members own their homes, as at Belmont and in Liberty County, are very promising, but in all much plodding, painstaking work needs to be done. A more devoted and faithful missionary, one better adapted to this peculiar field, than Rev. Mr. Rowe, could not be found. Under his efficient oversight and work, with the assistance of the two or three colored preachers now here, these churches are destined to become powers to Christianize and elevate these poor freedmen. But of one thing there is a greater necessity than I thought before coming here. It will not do for the Congregationalists of the North to relax their efforts for the colored race of the South. The Southern whites will not, the colored people cannot as yet, support schools and churches suitable and sufficient for the need. There are some public schools, but the white Demo-

crats, with honorable exceptions, insist that in them ignorance shall teach ignorance—no white teachers, if they can help it. But there is an absolute necessity, if these blacks are to be elevated through a good education and a pure religion, that others besides themselves shall help them and lead them, at least for a while longer. By and by there is a good prospect that their churches will be strong and self-sustaining under good colored pastors, and their schools taught by intelligent colored teachers, as some are now. But for the present the work of such societies as the A. M. A. is indispensable, if we would save the colored population to an independent freedom, to useful citizenship, and help them to that intellectual, moral and religious elevation, to which any impartial observer may see they can attain.

*Savannah, Ga. April 15, 1875.*

#### PRESBYTERIAN MISSIONS AMONG THE FREEDMEN.

We clip from the *Presbyterian Monthly Record*, the two interesting items given below. They show that these laborers in that peculiar field have the same self-denials as our missionaries and teachers, the same interest in the work, the same convictions as to the immorality of the current religion among the colored people and the same experience of the eagerness of the children to learn.

**WOMAN'S WORK FOR WOMAN.**—A lady teacher who has lately entered upon work under our care in North Carolina, writes as follows:

‘I have not much that is new to communicate in regard to my work the past month. Day by day I have been trying to scatter the little seeds, which I trust eventually will spring up and bear fruit. I find this a most interesting work. There is no time to be idle; and as the work comes pressing in from day to day—so much more than I can possibly attend to—I often feel to say with another, ‘The wear and tear of what I cannot do, is more than the wear and tear of what I do.’ The spiritual con-

dition of this people presses even more heavily upon me than any thing else in connection with them. There is so much of 'religion without morality.' Of course there are exceptions, many of them seem to feel that the sin of wrongdoing consists not in the performance of the act, but in being found out in it. But all this is nothing more than we could expect, when we remember 'the hole of the pit from whence they were digged.' To me, the women seem even more degraded than the men. I would be so glad if I could have more time for general work—real missionary work from house to house. As I go about somewhat, I feel more and more impressed with the needs in this direction, and how much might be accomplished by an earnest Christian woman, set apart particularly for this service. Cannot the Committee, another year, commission some one for such a work? . . . The prayer-meetings with the school are every week increasing in interest and numbers. Within a few days one of the girls thinks she has found the Saviour, and the Spirit is evidently stirring with others."

ATTENDING SCHOOL UNDER DIFFICULTIES."—It is sometimes cold even in Georgia, and when it comes it is *felt*. One of our Missionaries in that State who, with assistants, teaches as well as preaches, writes as follows :

"Yesterday, it stormed so hard, no one could be there; to-day, the ride was very pinching for poor daughter, and we hardly expected a scholar. Mrs. G—braved it too, and about fifty scholars. 'Uncle' J—, passing, threatened us with death if we did not quit immediately. I asked them which they would rather—go right back home, or have school; not one said go home; some thought to walk four miles for nothing, would be too bad; so we set to work to get warm by stirring study. I do like to teach such willing scholars,

who would rather be cold in school than warm at home, and who would rather be whipped than dismissed from school for misconduct. No doubt the Committee are glad to support such pluck, and I suppose they hear of it in all their mission schools."

## CHINESE IN AMERICA.

*From Rev. W. C. Pond, San Francisco.*

Accessions to the Church—Persecution;  
"Christ in the heart, all the same."

Our work has moved on with increasing interest. On the 4th inst. three of our pupils who for six months or more have given evidence of conversion, were baptized and received to Bethany church. One other was to have been received, but his older brother having learned of it, and finding that neither persuasions nor threats would deter him, bound him and locked him up, till the hour was past. The dear boy sent word that he had "Christ in his heart, all the same." None of these things move him, and we hope that before the next communion, his brother may somehow be persuaded to withdraw his opposition. During March four conversions were reported. Several have already cheered our hearts in the present month. God's Spirit reveals himself so constantly working with us, that it is impossible not to become enthusiastic and joyful.

## COMMUNICATION.

### FAITH, AND NOT IN VAIN.

BY COL. C. G. BAYLOR.

Every child of God, who has been called upon to suffer, according to the Divine will and appointment, knows the Psalms of David have sustained him or her in the conflict of life. There is one expression in the 119th Psalm which is especially comforting to the believer, and is no doubt familiar to all your

readers; it is embraced in these words: "If thy law had not been my delight, then should I have perished in mine affliction."

This expression of "joyful" trust in God's word, even in the darkest hours of affliction and trial, was forcibly recalled to my mind during a late visit to South Carolina, and when I made the acquaintance of a Methodist brother, white, "to the manor born," and who was laboring as a missionary in Columbia. This good brother and I had many interviews in order to discuss the negro question, and the relation of the Methodist Church, South, to the African race. I found him most loving and genial, and full of the beautiful grace of charity for all men and all creeds. He had labored as a missionary among the colored people in the days of slavery, and exhibited a sincere interest in the temporal and spiritual welfare of the emancipated race.

In one of these conversations with the good man when he was speaking of the necessity for promoting Christian home life among the freed people, he stated that he had frequently urged upon his friends to promote this "home life" policy among the blacks. "I am satisfied," said the Southern missionary, "that it would be very easy to gather the colored people into little church communities. In fact, I have told my friends who have complained of not being able to command needful labor for agricultural and other purposes, that the most affective way for overcoming this 'labor' difficulty, was to draw numbers of colored families together in little church communities." And how, Mr. Editor, do you suppose these families were to be thus drawn together? What was to furnish the "drawing" or "attractive power" in this case? Listen and you will learn the secret.

"I have told my friends," said the Southern missionary, "that it was only necessary to establish a church anywhere

and that the colored people would swarm around it like bees. This plan will never fail, sir," exclaimed the missionary with emphatic earnestness, "for the last place a nigger will leave, is the church of God."

I give the missionary's own language, "vernacular" and all. What can add to the pathos and eloquence of these simple words. "The last place which a 'nigger' will leave, is the church of God!" What a lesson of faith it teaches—what a way of duty it opens! Should not this testimony encourage you to go on with your work of planting churches at the South, while you are educating the colored youth of the emancipated race, to be worthy leaders and spiritual guides of these little church communities?

As under the protecting shadow of a great rock, in a weary land, these cross-bearing, long-suffering children of the Father seek shelter and security, near the gates of his sanctuary, such faith is not in vain. There is indeed a mighty one watching over these poor people. The arm of almighty power is beneath them. Well may the helpless negro of the South, placed as he is and surrounded as he is, flee to God for succor, for vain is now the help of man for him. He flies to One who neither slumbers nor sleeps.

"Shall we whose souls are lighted,  
By wisdom from on high?  
Shall we to man benighted,  
The lamp of life deny?"

RICHMOND, VA., 1875.

## POETRY.

PASSING BY.

By the author of "John Halifax, Gentleman."

"And they told him that Jesus of Nazareth passeth by."

Oh rich man, from your happy door,  
Seeing the old, the sick, the poor,  
Who ask for nothing, scarcely weep,  
To whom even heaven means only sleep:  
While you, given good things without measure,  
Sometimes can hardly sleep for pleasure; [ure  
Let not the blessed moment fly,  
Jesus of Nazareth passes by.



Is there a sinner, tired of sin,  
 Longing a new life to begin?  
 But all the gates of help are shut,  
 And all the words of love are mute;  
 Earth's best joys sere, like burnt-up grass,  
 And even the very heavens as brass;

Turn not away so pitilessly—  
 Jesus of Nazareth passes by.

Self-hardened man, of smooth, bland smile;  
 Woman, with heart like desert isle,  
 Set in the sea of household love,  
 Whom nothing save "the world" can move;  
 At your white lie, your sneering speech,  
 Your backward thrust no sword can reach,  
 Look, your child lifts a wondering eye—  
 Jesus of Nazareth passes by.

Oh, all ye foolish ones, who feel  
 A sudden doubt, like piercing steel,  
 When your dead hearts within you burn,  
 And conscience sighs, "Return, return."  
 Why let ye the sweet impulse fleet,  
 Love's wave wash back from your tired feet—  
 Knowing not Him who came so nigh—  
 Jesus of Nazareth passing by?

He must not pass! Hold Him secure;  
 In likeness of His helpless poor;  
 Of many a sick soul, sin beguiled;  
 In innocent face of little child;  
 Clasp Him—quite certain it is He—  
 In every form of misery;  
 And when thou meet'st Him up on high;  
 Be sure He will not pass thee by.

—Good Words.

## FAMILY CIRCLE.

### ALLAN'S LITTLE SERMON.

One rainy Sabbath, too wet for Johnny to go to church, his parents left Allan at home to take care of him. The playthings were all put away out of sight; so Johnny played with kitty until he made her angry by trying to take her up by the ears, as Allan took up his rabbits. Then she jumped out of the window, and Johnny saw her no more that morning.

"Allan," he said, "I wish I could just go and look into my box of playthings. I won't take out one. I just want to look at them; that wouldn't be breaking the Sabbath, would it?"

"It would be going into temptation," said Allan, "and you know you prayed

this morning, 'Lead us not into temptation.'"

"O dear," sighed Johnny, "then I wish I was at church."

"Come," said Allan, "I will preach you a little sermon."

"Well," said Johnny, "I will listen."

So Allan took the great Bible and found this text, which was so easy that Johnny could read it himself: "I am the door."

"Here is a little text for a little boy who is four years old," said Allan, "for it has just four words in it, one for every year."

"The first word is 'I.' That has only one letter in it. This means the Lord Jesus, the good Saviour, who loves little children.

"The second word is 'am.' That has two letters in it. When Jesus says 'I am the door,' of course he doesn't mean that he is a door like that you shut just now, but this little sermon is to show you how he is like a door.

"The third word is 'the,' which has three letters. Jesus says *the* door, because there is only one door into the kingdom of heaven.

"The fourth word is 'door,' which has four letters in it. A door lets people into the house, and if there was no door they could not get in. So the Lord Jesus lets his people into the kingdom of heaven, and if it was not for him they could not get in at all. A door keeps out the rain, and the dogs, and the thieves, and so Jesus keeps away all evil and hurtful things out of this beautiful heaven.

"Now when you want to go into a house you go straight to the door, and so if we want to go into the kingdom of heaven we must go to Jesus, and ask him to let us in."

So Allan knelt down, and little Johnny by him, and they prayed to the dear Lord to make them his own good children, so that they might go into his beautiful city when he comes.—*S. S. Advocate.*

NO MORE I.—A shepherd looking for a lost sheep leaves six foot-marks, two of the shepherd and four of the sheep. After the shepherd finds the sheep, there

are found but two, those of the shepherd. I don't care if men lose the track of my individuality, if only Christ is seen.—

H. Varley.

### A GOOD SIGN.

A young man had the following conversation with an old negro slave:—

"You are an old man; will you not die soon?"

"Yes, massa."

"Well, where are you going?"

"To the good land."

"What makes you think so?"

"Well, massa, I can't 'zactly splain; but somehow, as I comes nearer to death, Jesus and I get nearer and nearer together."

Well-Spring.

## RECEIPTS

FOR APRIL, 1875.

### MAINE, \$162.86.

Belfast. "A Friend".....	5 00
Bethel. Second Cong. Ch. and Soc. bal. to const. Mrs. TIMOTHY CHAPMAN, L. M.....	10 00
Brewer. First Cong. Ch. \$9.23, Sab. Sch. \$4.77.....	14 00
Ellsworth. Mrs. L. T. Phelps.....	10 00
Gorham. First Cong. Ch. and Soc.....	26 26
Lyman. Rev. S. W. Pearson.....	5 00
Minot Centre. Cong. Sab. Sch. to const. DEA. MERRILL DAVIS, L. M.....	30 00
Newfield. Mrs. N. C. A.....	1 00
Newport. M. S. N.....	3 00
South Berwick. Cong. Ch. and Soc.....	32 79
South Freeport. Cong. Ch. and Soc.....	23 81
Woolwich. W. J. Trott.....	2 00

### NEW HAMPSHIRE, \$445.62.

Danbury. J. M. M.....	50
Exeter. Second Cong. Ch. and Soc. \$125.25 to const. DEA. HERVEY KENT, EDWARD CILEY, JOHN D. LOVERING and Miss ELIZABETH CHADWICK, L. M's., First Ch. and Soc. \$37.15.....	162 40
Manchester. First Cong. Ch. and Soc.....	106 00
Nashua. Olive St. Ch. and Soc. \$82.27.....	128 72
Pearl St. Ch. and Soc. \$46.45.....	5 00
Rindge. Cong. Ch. and Soc.....	7 00
Scitoville. Christian Union Soc.....	1 00
Sullivan. Dea. A. E. W.....	30 00
Temple. Cong. Ch. and Soc.....	5 00
Troy. Dea. A. Ripley.....	

### VERMONT, \$128.60.

Brandon. Cong. Ch. and Soc.....	25 00
Dorset. Cong. Sab. Sch.....	20 00
Ferrisburgh. Luther Carpenter.....	5 00
Leicester. First Cong. Ch. and Soc.....	27 85
Manchester. Miss Dorothy Smith.....	3 50
Newbury. E. P. Keyes.....	5 00
Orwell. Cong. Ch. and Soc.....	16 75
Vershire. Mrs. M. W. Parker.....	2 50
West Charleston. Cong. Ch. and Soc.....	18 00
West Charlotte. "T." for a student Talladega C.....	5 00

### MASSACHUSETTS, \$4,120.78.

Abington. Cong. Ch. and Soc.....	5 00
Andover. By S. E. Eastman \$6., for Atlanta U.—A. F. S. 20c.....	6 20
Athol Depot. L. E. B.....	50
Auburn Dale. C. C. Burr \$20., for Williston Sch.—Mrs. D. W. Scott, Bbl. of C., for Chattanooga, Tenn.....	20 00
Barre. E. C. Sab. Sch. to const. Mrs. ESTES HAWES, L. M.....	30 00
Barnardston. Freeman Williams.....	2 00
Boston. Mrs. Sally Perry \$67.40 for Brewer Normal School—A. C. Tenny \$5.....	72 40
Boxborough. Cong. Ch. and Soc.....	8 00
Boxford. Annie E. Sawyer, for Atlanta U.....	10 00
Brocton. Porter Cong. Ch. and Soc.....	31 85
Brookfield. Cong. Ch. and Soc.....	62 10
Cambridge. (correction) Cong. Ch. \$78.01, reported in May number, should read Shepard Cong. Ch.....	
Cambridgeport. Ladies Aux. Soc. of Pilgrim Ch. \$31.18, Prospect St. Cong. Sab. Sch. \$25., Geo. F. Kendall \$8., Mrs. G. D. C. 25c.....	64 43
Charlestown. Winthrop Sab. Sch. Class, for Tougaloo U.....	15 00
Conway. Mrs. O. S.....	50
Dorchester. Ebenezer Holmes of 2nd. Cong. Ch.....	50 00
East Falmouth. Cong. Ch. and Soc. to const. MICHAEL CHADWICK, L. M.....	30 00
Enfield. Cong. Ch. and Soc. to const. REUBEN L. THAYER, HIRAM FELTON and ARTHUR J. N. WARD, L. M's.....	70 00
Fall River. Central Cong. Ch. and Soc.....	190 63
Fitchburgh. Wm. L. Bullock.....	2 00
Foxborough. Wm. Payson.....	5 00
Frammingham. W. P. Temple.....	2 00
Hadley. B. T. Huntington.....	5 00
Hanson. Joshua Perry and Wife, for Berea C.....	50 00
Hinsdale. Cong. Ch. and Soc.....	70 00
Hopedale. W. W. Dutcher, for Atlanta U.....	25 00
Hopkinton. Cong. Sab. Sch.....	75 30
Jamaica Plain. Central Cong. Ch.....	25 80
Lawrence. L. Beach.....	25 00
Lovells Corner. Cong. Ch. \$10. reported in May number incorrectly from Maine.....	6 00
Lynnfield Center. Evan. Ch. and Soc.....	57 58
Methuen. First Cong. Ch. and Soc.....	25 00
Newburyport. Mrs. S. A. R. Spring.....	50
Newtonville. Mrs. H. M. W.....	10 00
North Abington. Mrs. Caroline C. Shaw.....	11 53
North Adams. Cong. Ch.....	117 77
Northampton. First Cong. Ch. \$92.77, "A Friend" \$25.....	25
North Easton. A. I. A.....	
North Brookfield. Miss Abby Johnson, Three Bbls. of Apples and one of C. for Charleston, S. C. and one Bbl. of Apples, for Hampton, Va.....	38 00
Oxford. Cong. Ch.....	125 50
Peabody. South Cong. Ch. and Soc. \$80.50 —Miss L. E. Upton \$45. for Atlanta U.....	9 68
Pern. Cong. Ch. Sab. Sch.....	10 00
Randolph. Mrs. Eliza W. Wells, for Pupils, Wells Room, Atlanta, Ga.....	1 00
Richmond. J. A. S.....	180 00
Salem. Joseph H. Towne \$100., "A Friend" \$30. to const. Rev. H. B. PUTNAM, L. M. South Deerfield. Cong. Ch. and Soc. \$62.95, to const. B. F. Howes and Mrs. Wm. C. SMITH, L. M's., Mrs. M. C. T. \$1.....	63 95
South Weymouth. "Friends" \$30. to const. Miss HARRIET A. HOWE, L. M. incorrectly reported in May number.....	221 00
Springfield. "H. M." \$175., South Cong. Ch. and Soc. \$45., Mrs. A. A. H. \$1.....	15 00
Stoneham. "A Friend".....	14 50
Sunderland. Sab. Sch. Class \$13.50 for Tougaloo U.—C. E. F. \$1.....	1 00
Townsend. A. W.....	10 76
Ware. East Cong. Ch. and Soc.....	60
Watertown. Mrs. O. F. K.....	
Wellesley. Cong. Ch. and Soc. \$29.18, "A R. T." \$7., L. B. H. 60c.....	36 78



Westborough. Evan. Ch. and Soc.....	30 85	Barre Centre. L. S.....	1 00
Westfield. Cong. Ch. and Soc.....	36 06	Binghamton. First Cong. Ch. to const.	
West Medway. Cong. Ch. and Soc. (ad'l.)	5 00	O. R. Mason, Mrs. HENRY MINER and	
West Springfield. First Cong. Ch.....	14 00	Mrs. MARY D. SIMPSON, L. M's.....	111 85
Williamham. W. V. Sessions.....	5 00	Brooklyn, E. D. New England Cong. Ch..	50 64
Williamsburgh. Cong. Ch. and Soc.....	28 55	De Freestville. W. I.....	1 00
Winchendon. North Ch. and Soc. \$104.21, —Atlanta Soc., \$25. for a Pupil, Atlanta U.....	129 21	East Bloomfield. Miss Phebe Gauss and Mrs. P. W. Peck \$5. ea.....	10 00
Worcester. Ladies Benev. Soc. for Atlan- ta U.....	12 00	Fairport. J. E. Howard, for a student Talladega C.....	50 00
—“An old Friend”.....	2,000 00	Franklin. First Cong. Ch.....	14 05

## RHODE ISLAND.

Providence. Beneficent Cong. Ch. \$76.— By Miss S. P. Phillips, \$17.75 for a student Talladega C.,—Elmwood Cong. Ch. \$10 02.	103 77
--	--------

## CONNECTICUT, \$2,004.22.

Birmingham. Cong. Ch.....	47 77	New York. Broadway Tab. Ch. (of which “A Friend” \$30 to const. Mrs. L. SMITH HOBART, L. M. and J. T. Leavitt \$30. to const. SAML. P. BLADGEN, JR., L. M.) \$742.35; Dea. J. S. Holt \$5. C. R. L. 50c.	747 85
Bolton. Cong. Ch. and Soc. \$10. Rev. W. B. M. 20c.....	10 20	Onondaga Valley. Wm. Sabine.....	25 00
Bozrah. Miss Hannah Maples \$5. Simeon Abell 2nd. \$3.....	8 00	Peekskill. ESTATE of Mrs. L. E. S. Wells by Mrs. A. M. Stewart, Execx.....	50 00
Bridgewater. Cong. Ch.....	15 00	Poughkeepsie. Mrs. M. J. Myers for Em- erson Inst. Mobile, Ala.....	75 00
Bristol. John H. Sessions \$3. 9 Individu- als \$1. ea., by A. Tuttle.....	12 00	Randolph. Milton Bush.....	50 00
Brookfield. Rev. Wm. Biddle.....	2 00	Spencerport. First Cong. Ch. Sab. Sch. for Atlanta U. and to const. C. H. BRIG- HAM, L. M.....	30 00
Burnside. Miss E. S.....	70	Syracuse. Mrs. Clara C. Clarke.....	6 50
Chester. E. C. Hungerford.....	100 00	Turin. Mrs. Orin Woodworth.....	4 00
Colchester. Mrs. C. B. McCall, for a stu- dent, Talladega C.....	10 00	Union Springs. Mrs. M. H. Thomas \$5., L. T. \$1., for a student Talladega C.....	6 00
Colebrook River. Miles Gillett.....	2 00	Union Valley. Wm. C. Angel.....	5 00
Columbia. Cong. Ch.....	15 50		
Darien. Cong. Ch.....	43 12		
Derby. “A Friend” for a student Talla- dega C.....	1 00		
East Hampton. First Cong. Ch. and Soc. to const. REV. JOEL S. IVES and Mrs. EMMA S. IVES, L. M's.....	90 60		
East Hartford. Cong. Ch.....	50 00		
Ekono. Rev. Joseph Ayer \$24.30, Miss E. W. Kasson \$5.....	29 30		
Ellington. Edwin Talcott \$25. for Talla- dega, Ala.—Cong. Ch. \$15. Miss W. \$1..	41 00		
Essex. “A Friend”.....	20 00		
Greenwich. Second Cong. Ch. \$67.46. “A.” \$20.....	87 46		
Hanover. Cong. Ch. and Soc.....	25 00		
Hartford. Hon. D. Clark \$50., for Atlanta U.—Talcott St. Cong. Ch. \$5.—Mrs. P. Johnson \$1.50 for Mendi M.—Alanson Work \$1.50.....	58 00		
Harwington. F. S. Catlin.....	40 00		
Hebron. “Three Friends”.....	10 00		
Marlborough. Rev. Oscar Bissell \$15., Geo. H. Lord \$7.....	22 00		
Naugatuck. A. L. H.....	60		
New Haven. Atwater Treat \$300., Ch. of the Redeemer \$64.50.....	364 50		
Norfolk. Cong. Ch.....	66 94		
Norwich Town. C. B. Baldwin and J. B. Baldwin \$5. ea.....	10 00		
North Woodstock. A. P.....	50		
Poquonock. Cong. Ch.....	25 40		
Plainville. Cong. Sab. Sch. to const. MISS MARY E. HEMMINGWAY, L. M.....	43 18		
Plantsville. Cong. Ch.....	145 13		
Plymouth. Cong. Sab. Sch., for Mendi M.....	20 00		
Southport. Cong. Ch.....	173 47		
Suffield. Cong. Sab. Sch. to const. WARREN STOWS, L. M.....	30 00		
Terryville. Cong. Ch.....	14 60		
Thomaston. Cong. Ch.....	22 95		
Unionville. Cong. Ch. and Soc., for Straight U.....	25 00		
West Hartford. Cong. Ch. (\$30. of which from Dea. Edward Brace to const. Mrs. MARY A. BRACE, L. M.).....	150 80		
West Haven. Cong. Sab. Sch.....	50 00		
West Killingly. Westfield Cong. Ch.....	35 00		
West Winsted. Mrs. M. F. Holmes.....	2 00		
Windsor Locks. Cong. Ch.....	83 50		

## NEW YORK, \$1,357.29.

Ballston Spa. Titus M. Mitchell.....	30 00
--------------------------------------	-------

Binghamton. First Cong. Ch. to const. O. R. Mason, Mrs. HENRY MINER and Mrs. MARY D. SIMPSON, L. M's.....	111 85
Brooklyn, E. D. New England Cong. Ch..	50 64
De Freestville. W. I.....	1 00
East Bloomfield. Miss Phebe Gauss and Mrs. P. W. Peck \$5. ea.....	10 00
Fairport. J. E. Howard, for a student Talladega C.....	50 00
Franklin. First Cong. Ch.....	14 05
Harlem. Cong. Ch.....	25 87
Howells. Cong. Ch. and Soc.....	16 00
Ithaca. B. M. and S. S.....	4 00
Keeseville. Marcus Barnes.....	53
Le Roy. Mrs. S. Covert.....	5 00
Little Valley. First Cong. Ch.....	4 00
Livonia. Miss M. A. Jackman and Mrs. Wm. Calvert \$5. ea.....	10 00
Marcellus. 5 Individuals by A. Rockwell.	5 00
Marion. Cong. Ch.....	16 25
Munnsville. Cong. Ch.....	3 25
New York. Broadway Tab. Ch. (of which “A Friend” \$30 to const. Mrs. L. SMITH HOBART, L. M. and J. T. Leavitt \$30. to const. SAML. P. BLADGEN, JR., L. M.) \$742.35; Dea. J. S. Holt \$5. C. R. L. 50c.	747 85
Onondaga Valley. Wm. Sabine.....	25 00
Peekskill. ESTATE of Mrs. L. E. S. Wells by Mrs. A. M. Stewart, Execx.....	50 00
Poughkeepsie. Mrs. M. J. Myers for Em- erson Inst. Mobile, Ala.....	75 00
Randolph. Milton Bush.....	50 00
Spencerport. First Cong. Ch. Sab. Sch. for Atlanta U. and to const. C. H. BRIG- HAM, L. M.....	30 00
Syracuse. Mrs. Clara C. Clarke.....	6 50
Turin. Mrs. Orin Woodworth.....	4 00
Union Springs. Mrs. M. H. Thomas \$5., L. T. \$1., for a student Talladega C.....	6 00
Union Valley. Wm. C. Angel.....	5 00

## NEW JERSEY, \$193.39.

Englewood. Rev. G. B. Cheever, D. D....	50 00
Orange. Orange Valley Cong. Ch.....	133 39
—“Hearts Content”.....	10 00

## OHIO, \$1,735 63.

Atwater. Cong. Ch. and Soc. to const. Rev. ROSWELL CHAPIN, L. M.....	30 00
Cardington. W. C. Nichols.....	5 00
Cincinnati. Rent \$170.30 for Poor of New Orleans—William Shaffer \$20., Chas. Davis and Joseph Kinsey \$25. ea., Allen & Co. \$25., F. T. White and H. Stephen- son \$10. ea., Chas. Brown and Robert I. Smith \$5. ea.....	305 30
Cleveland. First Cong. Ch. \$75., Mrs. Wm. Taylor, \$5.....	80 00
Collamer. Miss Lizzie E. Dunham, for Atlanta U.....	6 50
Geneva. W. W. F.....	1 00
Gustavus. Cong. Ch., for Fish U.....	12 00
Hampden. A. C. 50c. Mrs. H. E. W. 25c.....	75
Jefferson. H. and C. A. Tracy.....	5 00
Keene. Solon Lawrence.....	5 00
Mallet Creek. Dr. J. A. Bingham.....	5 00
Mount Orab. M. K. E.....	5 00
Painesville. Mrs. L. S.....	5 00
Plymouth. ESTATE of Henry Amerman by Mrs. Eliza Amerman, Ex.....	1,200 00
Ravenna. Ira B. Cutts.....	3 00
Richfield. Dea. Samuel Clark and Mrs. U. Oviatt \$5. ea., Mrs. L. Townsend \$2.50, Miss C. Payne \$2., —50c.....	15 00
South Newbury. Cong. Ch.....	7 00
Sullivan. Mrs. McC.....	1 00
Wadsworth. Geo. Lyman, for a student Talladega C.....	5 00
Wakeman. Cong. Ch.....	28 08
Yellow Springs. “AB”.....	20 00

## INDIANA, \$50.

Dunreith. Laurinda Osborn and David Maxwell \$5. ea.....	10 00
Indianapolis. Ovid Butler.....	10 00



## ILLINOIS. \$1,076.63.

Angusta. E. A. Lyon.....	10 00
Blue Island. Master R. M., <i>for a student</i>	
Talladega C.....	1 00
Cambridge. Rev. Thomas Douglass and Others.....	10 00
Champaign. Cong. Sab. Sch.....	11 75
Chesterfield. Cong. Ch.....	12 25
Chicago. First Cong. Ch. \$570.88, Nathaniel Norton \$25, N. E. Ch. M. C. Coll. \$11.72.	607 10
Delavan. ESTATE of Mrs. E. F. Viall by John Viall, Ex.....	14 38
Elgin. Cong. Ch.....	100 00
Farmington. Phineas Chapman.....	44 00
Galesburg. First Ch. of Christ \$28.40, <i>for a student Tongaloo U.</i> —First Cong. Sab. Sch. \$25, <i>for a student, Berea C.</i> .....	53 40
Glencoe. Cong. Ch.....	34 90
Joy Prairie. Cong. Ch.....	42 10
La Harpe. Mrs. E. J. N.....	1 00
Millington. Mrs. D. W. J.....	1 00
New Windsor. Cong. Sab. Sch.....	11 50
North Hampton. R. W. Gilliam.....	5 00
Nora. Cong. Ch.....	27 75
Ontario. Cong. Ch.....	21 00
Princeville. "E. J.".....	10 00
Shirland. Cong. Ch.....	5 00
Sterling. "A Friend".....	27 00
Waukegan. Mission Band of Presb. Ch., Box of C. <i>for Chattanooga, Tenn.</i> .....	
Wheaton. Cong. Ch.....	26 50

## MICHIGAN. \$184.75.

Adrian. Mrs. Mary E. Mahan.....	5 20
Atherton. Cong. Ch. and Soc.....	4 00
Churches Corner. A. W. Douglass \$5, J. J. Robbins, Wm. Robbins James Robbins and C. Clement \$2. ea., 4 Individuals \$1. ea. E. R. 50c.....	17 50
Columbus. Cong. Ch.....	5 00
Dryden. Miss L. A. Jackman \$4., Mrs. S. J. H. \$1.....	5 00
Grand Blanc. Mrs. S. B. Parsons, <i>for a student, Talladega C.</i> .....	5 00
Hudson. Cong. Ch. \$14.35, Henry Lane \$3.....	17 85
Olivet. Cong. Ch. \$61.20, Y. M. C. A. \$10. Woman's Christian Union \$10.,—Rev. Joseph L. Daniels \$20. <i>for Scholarship, Straight U.</i> .....	101 20
Vermontville. Mrs. C. M. S.....	1 00
— "A Friend".....	23 00

## WISCONSIN, \$96.81.

Bangor. Cong. Ch.....	4 13
Cooksville. W. M. Porter.....	3 00
Eldorado Mills. D. Clark.....	10 00
Madison. Cong. Ch.....	66 18
Mazomanie. Mrs. R. Laughlin, <i>for a student, Talladega C.</i> .....	2 00
Milwaukee. Individuals.....	6 10
Whitewater. "A Friend".....	5 00

## IOWA, \$175.49.

Algona. Mrs. M. P. M.....	1 50
Charles City. Cong. Ch.....	38 10
Crawfordville. Ethan Bennett \$6., Cong. Ch. \$1.50.....	7 50
De Witt. Cong. Ch.....	28 00
Fairfield. D. Webster.....	2 00
Grinnell. Mrs. J. C. H.....	75
Magnolia. Cong. Ch.....	5 10
Manchester. Cong. Ch.....	40 00
McGregor. Woman's Miss. Soc. (\$6.89 of which bal. to const. Mrs. C. E. DANIELS, L. M.).....	19 54
Newton. Wittenburg Cong. Sab. Sch. to const. I. A. DUNGAN L. M.....	10 00
Springdale. Mrs. L. A. W.....	1 00
Waterloo. Woman's Miss. Soc. of Cong. Ch.....	11 60
— "Signature".....	10 00

## KANSAS, \$1.70.

Hill Spring. Cong. Ch.....	70
Tonganoxie. Rev. H. E. W.....	1 00

## MINNESOTA, \$51.76.

Clear Water. Cong. Sab. Sch.....	8 00
Faribault. C. D. H.....	50
McCauleyville. Coll. by J. S. Webber.....	5 50
Minneapolis. Plymouth Cong. Ch. \$13.07	
Second Cong. Ch. \$4.34.....	17 41
Rushford. Cong. Ch.....	2 00
Tivoli. L. H.....	1 00
Wabasha. Cong. Ch.....	6 00
Zumbrota. First Cong. Ch. and Soc.....	11 35

## NEBRASKA, \$10.50.

Green Island. W. B. P.....	50
Lone Tree. Miss Jennie A. Latson.....	10 00

## DAKOTA, TER.

Richland. Rev. L. Bridgman.....	3 00
---------------------------------	------

## OREGON, \$17.

Oregon City. Rev. G. H. A. and Mrs. H. M. W. \$1. ea.....	2 00
Portland. Mrs. Anna M. Bancroft \$10. Mrs. H. W. Williams \$5.....	15 00

## DISTRICT OF COLUMBIA.

Washington. ESTATE Dea. Daniel Morrill, by Rev. B. R. Catlin.....	60 00
---	-------

## DELAWARE.

Felton. Rev. J. B.....	1 00
------------------------	------

## KENTUCKY.

Berea. Ch. of Christ.....	17 67
---------------------------	-------

## TENNESSEE. \$638.75.

Chattanooga. Cong. Ch.....	9 00
Memphis. LeMoine Inst.....	219 40
Nashville. Fisk University.....	400 35

## NORTH CAROLINA. \$429.50.

Camden. E. G.....	25
Raleigh. Pub. Sch. Fund \$206. Washington Sch. \$77.60, Church Fair \$65.30, Sab. Sch. Coll. \$8.25.....	357 15
Wilmington. Williston School.....	72 10

## SOUTH CAROLINA.

Charleston. Avery Institute.....	215 75
----------------------------------	--------

## GEORGIA.

Atlanta. Atlanta University \$240.85. Storrs School, \$325., Rent \$13.70.....	579 55
--	--------

## ALABAMA, \$282.45.

Mobile. Emerson Institute.....	222 45
Shelby Iron Works. Walter Crafts \$30. to const. ROBERT CLIFFORD BLACK, L. M., Mrs. Phebe A. Crafts \$30. to const. MARY GRACE WITHERBEE, L. M.....	60 00

## MISSISSIPPI.

Tongaloo. Pub. Sch. Fund.....	114 00
-------------------------------	--------

## LOUISIANA.

New Orleans. Straight University.....	62 50
---------------------------------------	-------

## ENGLAND, \$190.

London. J. H. HALLEY \$50. <i>for a room in Jubilee Hall</i> and \$30. to const. himself L. M.	80 00
Hull. Mathew Etty, <i>for furnishing two rooms in Jubilee Hall</i> .....	110 00

## SCOTLAND.

Androssan. John Galloway.....	20 00
-------------------------------	-------

Total, \$14,490.97

Total from Oct. 1. to April, 30.....\$115,518.57

WM. E. WHITING,

Asst. Treas.